

THE CHRISTIAN CENTURY

FOR THE MEN AT THE FRONT

When you have finished reading this copy of The Christian Century place a one-cent stamp on this corner and hand the magazine to any postal employee. The Post Office will send it to some soldier or sailor in our forces at the front. No wrapping—no address.

A. S. HURLESON, Postmaster-general.

Vol. XXXV

March 7, 1918

Number 10

Shall the German God Prevail?

Unifying the Progressive Forces

Editorial

MAR 20 1918

CHICAGO



Disciples' Emergency Drive, April, 1918

*"Love your enemies!"
Impossible?"*

But in every hospital in France they do—not because it is commanded but because hearts that know the love of Christ cannot resist the cry of pain.

Within a year every one of us has answered, not one but many, appeals for money with a positive, "Impossible!" Then the Red Cross showed us a vast necessity and we gave \$100,000,000! A little later the Y. M. C. A. asked \$35,000,000 for service of eternal importance, and we gave \$50,000,000!

Not to reach a goal, not to make a record, not even to realize a divine ideal, but because they see the compelling needs that cannot be met without it, the Disciples of Christ will double the usual year's gifts for missions, benevolence and education, in the one month of April, 1918, in addition to their regular offerings.

On the map of the great world, our own local church is not even a speck. Over against the bleeding necessities of the 1,500,000,000 OTHERS in the world its wants dwindle to invisibility. To make the measure of our giving for our local church the standard of our giving to meet the necessities of the whole world, is to set a modest goal. The April drive should at least fill up what is lacking to make the church budget for OTHERS balance the church budget for OURSELVES.

The whole brotherhood is being organized by states, districts, counties and congregations to secure complete co-operation. That everyone may have a share in meeting the crisis, sums as small as \$5 will be accepted, if payment is made at once, or by July 4th. The regular pledge of the Men and Millions Movement is for \$500 or more, and five years may be taken for its payment. Everything counts on the \$6,300,000, which must be subscribed by June 1st, 1918.

MEN AND MILLIONS MOVEMENT

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The CHRISTIAN CENTURY

An Undenominational Journal of Religion

Volume XXXV

MARCH 7, 1918

Number 10

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THE CHRISTIAN CENTURY is a free interpreter of the essential ideals of Christianity as held historically by the Disciples of Christ. It conceives the Disciples' religious movement as ideally an unsectarian and uneclesiastical fraternity, whose original impulse and common tie are fundamentally the desire to practice Christian unity in the fellowship of all Christians. Published by Disciples, THE CHRISTIAN CENTURY, is not published for Disciples alone, but for the Christian world. It strives to interpret the wider fellowship in religious faith and service. It desires definitely to occupy a catholic point of view and it seeks readers in all communions.

Unifying the Progressive Forces

WE desire this week to continue the discussion of the progressive movement among the Disciples, following the two editorials in our issue of February 21. It should be kept in view by the reader that when we use the term "progressive movement" we have no narrowly partisan or subjective thing in mind, but the broad movement whose salient characteristics were specifically set forth in the articles referred to. To refresh and re-define our thought it will be profitable to enumerate again those characteristics.

The progressive movement among Disciples, we said, is characterized by sympathy with the work of modern scholarship and a willingness to accept the readjustments made necessary by the assured results of scholarly inquiry.

The progressive movement clings to the ideal of an educated ministry as an essential condition of giving effective interpretation to the Disciples' mission in the world.

The progressive movement welcomes the leadership of scholars and prophets, and sees no hope for a religious enterprise that despises or crucifies them.

The progressive movement yearns for a deepening of the spiritual life of the Disciples of Christ, without which, it sees clearly, the whole mission of our communion will prove to be barren.

The progressive movement accepts the obligation to make of religion a thing of social service and social salvation, as well as of personal salvation.

The progressive movement pleads for the adoption of an attitude and practice in the relation of our Disciples' churches to other Christian people which shall be consistent with our historic ideal and our acknowledged duty to practice Christian unity.

These six characteristics define and identify the progressive movement among Disciples. It is a movement which has grown to such proportions and now faces such emergencies in the life of our communion that the hour would seem to have come to abandon the long accustomed habit of retirement and silence and adopt

a more vigorous and self-conscious policy of constructive progress. The two most patent reasons for the adoption by progressive-minded Disciples of a more aggressive course are, first, that no merely prudential reason can any longer be urged against it, and, secondly, that unless we Disciples make greater haste to deliver our message to Christendom and illustrate it more clearly in our character and practice the religious world-situation will have developed beyond our power to offer it any distinctive contribution at all.

* * *

It is a decisive hour. The war convulsion is flinging mankind into a new world. The social order is already undergoing profound reconstruction, and the post-bellum processes of readjustment are sure to be more revolutionary than any one can now forecast. If any man imagines that the church will be the same kind of institution after the war that it was before, he is simply unable to discern the most obvious signs of the times. In this reconstruction period nothing less than the destiny of the Disciples of Christ as a historic movement is to be determined. Whether their mission and plea shall prove ineffective and sterile will be decided in the next two decades, if not in a lesser period. Only an aggressive program of progress can ensure them, at the best, against an unfruitful and inglorious absorption in the new reconstruction that a multitude of other hands are working out, or, at the worst, against becoming a mere provincial survival of sectarianism stranded on the banks of church history, a mockery of the catholic ideals which gave their movement birth.

The call of the hour to the Disciples of Christ is primarily a call to the progressive, forward-looking elements within the Disciples' fellowship. It is upon the

forces of enlightenment and vision that our progress and destiny as a people hinge. These forces cannot longer escape responsibility for active urgency of their convictions upon the brotherhood as a whole. It is their present duty to stand up to their convictions and see that their ideals are embodied in the missionary and educational policies of the brotherhood and inwrought into the character and practice of local congregations everywhere. To try to state specifically what this means, opens up a long vista of discussion upon which The Christian Century purposes to enter. From time to time we will consider the various implications of such a policy of liberalization and progress. At the present moment there are two notes which should be struck indicating the attitude which we believe all forward-looking Disciples ought consciously to adopt.

I

First, it is essential for progressive Disciples to become more consciously aware of the wide extent and present vigor of their progressive movement. The numerous forces which have been operating to liberalize the Disciples of Christ during the past twenty-five years have been operating so silently and so separately that the sense of their taking us in a common direction has not been vividly enough felt by any of us. Such phenomena as the reconstruction of theological and scientific instruction which practically all our colleges—certainly all those of first rank—have undergone, the gathering momentum of the Association for the Promotion of Christian Unity under Dr. Ainslie's leadership, the recent resolution looking toward unification of the three national missionary societies, the all but consummated organization of a real General Convention representing the churches and the state conventions, the growing response to the appeal of the social service commission, the success of the general Sunday School authorities in introducing higher standards of religious education, the increasing practice of Christian unity in local congregations and on the mission fields, the remarkable increase in the past two decades in the number of ministers equipped with modern scholarly training—these are some of the outstanding phenomena, selected at random, which betoken the operation of many progressive forces in the general body of the Disciples.

But these forces have not been consciously aware of their affinity for one another as factors in a single, unified movement of progress and liberalization. It is now needed that all such forces should come to be conceived as deriving their significance from their relation to this common goal, the development or reconstruction of the whole Disciples' enterprise in harmony with the actual life of today, so it may become possible for us to make our contribution to Christendom according to the original impulses out of which our enterprise was born.



By pleading for a more vivid consciousness of the progressive movement we are not to be taken as fostering any narrow partisan feeling. The progressive movement must see itself as brotherhood-wide, embracing

many forces, many types of mind, much diversity as to details. Narrow partisanship must not be allowed to appear in its consciousness or its counsels. No particular group or set of leaders must be conceived of as indispensable. The emancipating forces actually operating are too numerous and complex to warrant any one of them becoming the self-conscious symbol of the movement as a whole. It has been the shrewd strategy of reactionism in recent years to represent the progressive cause in terms of an esoteric partyism. It is possible that this hostile and vicious interpretation so persistently made has had its effect not only on many uninformed neutrals, but, unwares, it has perhaps reflected itself in the conceptions of many progressive-minded Disciples themselves. In so far as this is true it has worked great injury to our progress. The method of this unscrupulous opposition has been to feature the group of two hundred Disciple ministers and teachers composing the organization known as the "Campbell Institute" as a sort of symbol of progressive ideals. A certain partisanship has been plausibly imputed to this group and to their purposes, due to the limited membership of their organization. In so far as this strategy of reaction has been successful it has probably kept the liberalizing forces of the brotherhood apart from one another and from the attainment of that unity of mind and of plan which is essential to the accomplishment of the utmost good.



Organized twenty years ago for the encouragement of academic and literary activities among its members, the Campbell Institute has been drawn into steadily increasing publicity of a semi-propagandist character. As an organ of propaganda in a religious community it is clear that an esoteric group, finding its fellowship even in such unpartisan and admirable ideals as those which the Campbell Institute embodies, is of doubtful value. At the least it lends itself to suspicious and violent interpretation by reactionary organs, which find it easy to construe the whole movement for progress in terms of this alleged partisan freemasonry. The effect, of course, tends to restrict the zone of explicit progressive self-consciousness and co-operation to those who share or hope to share in the fellowship of the organized group.

The progressive movement among the Disciples, of course, is a much more inclusive cause than is represented by the Campbell Institute. It has been suggested that the time has come for this organization to reconsider itself, to ask whether the service it naturally could render the cause of progress among the Disciples has not already been performed, creditably and substantially performed, and whether the interests of the progressive movement do not now call for the reconstruction of the Campbell Institute in such fashion that a false interpretation of its aim and spirit can no longer be used to inhibit the completest possible unity of heart and purpose among all progressive elements. Such a suggestion made at the moment when the membership roll of the Institute stands at the highest point in its

history, and especially when the organization is in a hot salient under enemy fire, may seem to some of its members peculiarly inopportune and ungracious. But on second thought it will be seen that, on the contrary, both these considerations determine a unique timeliness for such a re-examination and will give added significance to whatever action may be taken.

The great need of the hour is to mobilize and consolidate all the liberalizing forces among us. And this cannot be accomplished until those who are progressive in heart and mind are quickened into a conscious awareness of the progressive movement as such, and, on the other hand, until all semblance of partisanship or exclusiveness in the championship of progressive things is removed.

II

Next in importance to bringing the progressive movement to full self-consciousness stands the task of enlisting in the practical service of its ideals all those who share progressive convictions. Whatever may have been true in the past, a situation now obtains among Disciples in which no valid excuse can be found for forward-looking men and women timidly to hide their progressive light under a bushel. This holds true both in respect of our professional and of our lay leadership, of ministers, teachers and business men. If the progressive forces were weakly and few, if the tides of the time were not with them, if the forces of reaction really had power to injure the man known to be progressive, his timidity might at least be condoned.

But the whole recent history of our Disciples' affairs reveals the utter impotence of reactionism to inhibit the inexorable forces which are actively reconstructing our communal life. In every case in the past twenty years, where an issue has been acutely joined between static conservatism and progress, progress has in the long run won. In nearly every case the "run" has been too long, on account of the unduly patient and unaggressive character of the progressive forces; but our point is that, first or last, in no case has reactionism been able to restrain the carrying out of the progressive program. The open-minded, forward-looking elements among us are now a numerous and resourceful quantity. As *The Christian Century* indicated two weeks ago there are 1,500 ministers among us whose intellectual outlook is definitively progressive. And we might further have pointed out that these ministers represent the actual leadership of our brotherhood. They are the pastors of our largest, most resourceful and most influential churches. Why then should forces like these continue to allow our general organizations to be intimidated by the agencies of reactionism? Why should they not actively stand together in support of policies and men and institutions which represent the forward movement of our people?

* * *

Let us be specific. Here is the case of Transylvania College in Lexington. It has been undergoing one of the most unspeakable persecutions in the vulgar his-

tory of our recent heresy hunting. One can hardly imagine anything more callous and tacitly hypocritical than the way her sister colleges have allowed Transylvania to bear the brunt of this persistent attack all alone. Why should Transylvania be attacked for its teaching and not Drake or Hiram or Eureka or Butler of Canton? There is not a first rank college among us that does not teach in virtually the same way that Transylvania teaches. Why then should they stand by and allow the heresy hunter to create invidious appearances against one institution when all work under the same academic standards? Is the educational idealism of our colleges so tainted with institutional fear or sordidness that they can see a sister college undergo what Transylvania is now undergoing—albeit successfully and gloriously, thank God!—without at least issuing a declaration of protest? Do they not see that, if it were conceivable that the attack on Transylvania should win, the academic standards of our people as a whole would be degraded, to the detriment and embarrassment of every real educational institution among us? On the other hand, do they not see that the adoption of a course that would compel the opposition to attack not one college but our whole educational enterprise would effectively inhibit any attack at all?

* * *

This is an example of what we mean by the active co-operation of progressive forces in behalf of progressive ideals. We could multiply examples into many scores, but while the Transylvania situation is fresh in mind it will be more satisfactory to choose an additional illustration from that field. President R. H. Crossfield, of Transylvania College, has been for five years one of the most active and fruitful members of the various Men and Millions "teams" which have been working to secure six million dollars in the various states of the Union. The canvass in Kentucky was not completed by the first visit of the Movement to that state some three or four years ago. A large territory was reserved to be canvassed later. The Movement, approaching its close in a few months, is now considering its plan and personnel for operation in that uncanvassed section of Kentucky. It has been the policy of the Movement in canvassing a state to join to its "team" the president of the Disciples' college located in that state, both for the good of the Movement and of the college which was, of course, to participate more largely than any other beneficiary in the funds raised. Meanwhile, however, during the year past, the outrageous attack upon Transylvania's teachers and president has been waged. There are a few churches, inflamed by the scurrilous heresy inquisition, so it is said, that will not co-operate with the Movement if Dr. Crossfield is on the canvassing "team." These churches are not numerous, but their base threat has forced an issue in the policy of the Movement. If the Movement goes in with Dr. Crossfield on its team, where he belongs, the leaders see the alienation of these churches. If the Movement stays out it loses what funds that section of the state should give to it, and that section loses the blessing which the

visitation of these workers always brings. If, as a last alternative, the Movement goes in, but without Dr. Crossfield's personal assistance, it gives aid and comfort to the forces of reaction in the wickedest heresy hunt they have ever carried on among the Disciples.

If the last named alternative is adopted by the Movement's leaders, its adoption will no doubt be based upon the confident assurance, derived from past history, that the forces of enlightenment and progress in the state of Kentucky and the brotherhood generally are such "dignified" people, so patient, so unaggressive, so "amiable," so unconscious of any practical duty to the cause that is being jeopardized, that the Movement will encounter no serious difficulties. We submit to our readers to make their own comment on the ethical crassness that such a course involves. And yet it is this precise policy that has been for years followed by our missionary societies and all our enterprises of a general character. It is this unholy compromising of our most self-evident moral interests, under intimidating threats, that halts our progress and keeps reactionism blatant.

* * *

Our leaders and our rank and file ought to see to it that no man or institution is left to the mercy of an intimidated general interest. Progress must not rest henceforth on the shoulders of the occasional individual who stands bravely out alone to receive the arrows of prejudice and ignorance and self-interest. Unless the liberalizing forces of our fellowship are unified in action as well as in sentiment our distinctive mission as a people will be worth nothing more to the world than the paper it takes to write our fatuous history upon.

The issue between progress and reaction is not an issue between more success or less success; it is an issue between glorious success and abject failure. With the forces that mean reaction all modern-minded men and institutions should cease making any compromise at all. They should stand together, militant, for the ideals of our origin and the service of the Kingdom of God which is coming so much faster than our hearts are prepared to receive it.

Are We Giving Too Much?

THE fear of becoming impoverished by giving is one of the greatest delusions that has ever afflicted people. Who has ever seen a man made poor by giving? He is a mythical creature. The most liberal man in your church has gotten along better during the last ten years than your worst miser. God is not dead nor powerless. There is a stinginess that impoverishes.

There are few people who cannot give more today than they used to give. Bishop Nicholson is now conducting a campaign in his diocese for his share of the eighty million dollars the Methodist church proposes to raise as a war fund. When reproached by an Illinois farmer for driving his people too hard, the bishop showed that farmer that the price of farm products in Illinois had doubled in one year. The increase in living

expense has been less than one-fourth of the increase in crop receipts. "Tithe your extra money this year," said the bishop, "and I will ask no more of you."

What has happened on the farm has also happened in the city in many lines of business. If the grocer and meat man operate with less profit, we do not forget that the Cudahy Packing Company paid dividends on common stock last year of over thirty per cent, and then probably did not distribute all of its earnings. Thousands of people are quietly enjoying the new prosperity that has come to them. Carpenters make fifty dollars a week building barracks and many another war worker is similarly paid. There is a section of the community—especially the salaried men—which is much poorer. But these people are in the minority.

We are often urged to spend in order to bring prosperity. A hoarding nation is not necessarily prosperous. We must learn that giving is one of the kinds of spending that brings the greatest prosperity. Money that is given does not disappear from the world. Economically it is still here—and it carries a new blessing with it!

American Christians are able to give more. They ought to do it.

March as a Month of Prayer

WE should all dread to see the Christian world unite in a prayer assault on the Deity in the quest of some special providence. These tests have usually proved futile. "Thou shalt not tempt the Lord Thy God."

The growing conception of prayer, however, makes congenial to Christian people the suggestion of the General War Time Commission of the Churches that March be observed in all of the churches of America as a time for united prayer. A most helpful booklet has been issued by the committee for the guidance of Christian people in carrying out this request.

Especially will Disciples of Christ unite to carry up to God not only the great national desires of our hearts, but the group of holy tasks represented in the Men and Millions Movement, which comes to its finish in June. The call of this Movement for united prayer in the week before Easter is particularly impressive.

The church in America needs to call the people to a confession of their sins. We are not guiltless in the eyes of God. During the pre-bellum days life was too fast in this country. The love of riches, the delight in the vanities and the quest for pleasure were leading us rapidly along the broad way. The love of money had set man against man and class against class. Our duty in this hour is to break away from our materialism and class consciousness and to seek the true wealth of life where Jesus found it.

The note of thanksgiving should not be missing in our prayers. God has been very good to us. Wonderful new enthusiasms have sprung up in lives that were before cold and dead. We are poorer but we have enough. There will probably be no real need in America unless a section of our population proves selfish. The provincialism and selfishness which made us callous

when Belgium was invaded have given place to a new sense of international duty.

After we have renounced our sins, we have a right to pray for victory. We have no right to fight unless we can pray for the success of our enterprises. We must not neglect to pray for our enemies. We cannot ask for their ruin, nor should we even desire it. Our prayers may go out that our enemies may find a new mind and that the truth shall at last win the victory over us all.

Office of Chaplain Being Redeemed

THE stories told of some of the old-time chaplains would indicate that they were not very pious gentlemen. The position of chaplain was secured by political preferment and was often regarded as a sinecure by those who held it. The concern of the occupant of the office was often directed rather toward an increase of rank with the consequent increase of pay, than toward the proper performance of his task.

The recent cablegram from General Pershing in France indicates a conception of the chaplaincy which will make that office in the present war one of the dignified and appreciated forms of spiritual service:

"In the fulfillment of its duty to the nation much is expected of our army and nothing should be left undone that will help in keeping it in the highest state of efficiency. I believe the personnel of the army has never been equaled and the conduct has been excellent, but to overcome entirely the conditions found here requires fortitude borne of great courage and lofty spiritual ideas. Counting myself responsible for the welfare of our men in every respect it is my desire to surround them with the best influence possible. In the fulfillment of this solemn trust it seems wise to request the aid of the Churches at home.

"To this end it is recommended that the number of chaplains in the army be increased for the war to an average of three per regiment with assimilated rank of major and captain in due proportion and that a number be assigned in order to be available for such detached duty as may be required. Men selected should be of the highest character with reputations well established as sensible, practical, active ministers or workers accustomed to dealing with young men. They should be in vigorous health as their services will be needed under most trying circumstances. Appointees should of course be subject to discharges for inefficiency like other officers of the national army.

"It is my purpose to give the chaplain corps through these forces a definite and responsible status and to outline, direct, and enlarge their work into cooperative and useful aid to the troops.

(Signed) PERSHING."

When chaplains lose their lives in the service of their men, they will purchase the respect of the entire Christian world.

The new methods of appointing chaplains make it possible for the ideals of General Pershing to be realized. No denomination has any longer an "inside track" with regard to securing places for its men. Even the Christian Scientists have been given their quota of chaplains. When the soldiers come home, they will have seen tried on the field the different types of religious theory, in the face of pressing human needs. They will come home favoring the religion whose chaplain has proved the most human and sympathetic and helpful.

The Four Sheep

A Parable of Safed the Sage

NOW as I passed by I beheld and lo, there were four sheep in a pen outside the shop of a Butcher. And I stopped and listened, and I thought I heard them speak one to another.

And one of the Sheep, an ancient Ram, said to his companions, Behold, we are all to be killed and eaten, and it mattereth little by whom. I care not whether my Tough Old Carcass should be Consumed by a Millionaire or a Miller; nor care I for my wool, whether it shall be woven into garments for the Prince or the Pauper. Moreover, I perceive that both the flesh and the wool are divided and scattered, so that the flesh of one sheep may feed Several Families, or the wool thereof be woven with other wool into Many and Diverse Garments. But with the Hide it is not so; but it continueth, and is not merged with other Leather. Come, therefore, and choose ye, one by one. To what purpose will ye devote your Skins?

And one of the Sheep answered and said, Let my skin be made into a Genuine Seal or Morocco Purse, and therein let some rich man carry Money.

And all the other Sheep said, Bah.

And the second said, Let my skin be made into a pair of Genuine White Kid Gloves, of Nineteen Buttons each, and let them adorn the hands and arms of Beauty.

And all the other Sheep said, Bah.

And the third said, Let my skin be made into a College Diploma, and inscribed in Latin, and sent abroad into the World of Scholarship.

And two of the Sheep were silent, but the Ancient Ram said, Bah.

Then turned the other three to the Ancient Ram, and said, Thou hast said Bah to every one of us. What wilt thou do with thy tough old Hide?

And the Ancient Ram answered,

Why should a Sheep give his skin to Carry Money when the Nations are using Money only to burn it up in War? And why should he give his hide for gloves to adorn the arms of Beauty, that be only to twine around the Neck of the Soldier? And why should there be any College Diplomas so long as the world erects its Monuments not to its Scholars but its Slayers? Behold, of my skin shall they make a Drum-head, and the armies of the world shall march to the pounding of it.

And all the sheep were silent.

Then asked I the Butcher,

What shall be done with the Leather from the backs of these four sheep?

And he answered, Of these skins will they make Cowhide wherein to Cushion Automobiles; yea, and all four of them are not sufficient for One Taxi.

And as I passed on I meditated on the Ambitions of Sheep and of Men.

Is not making others happy the best happiness? There is a sort of religious joy in helping to renew the strength and courage of noble minds.—*Amiel's Journal*.

Shall the German God Prevail?

An Address Delivered Before the Chicago Church Federation Council

By Frank O. Lowden

Governor of Illinois

WHEN this great conflict that now girdles the earth commenced, men could not see the far-reaching significance of that conflict. We had supposed for a moment that it was merely a war between nations which were jealous of each other's territory and commercial prestige. As such, it seemed to many of us that there was no place in that war for America. It is true, that for half a century we had read what seemed to us impossible claims made by the universities and the statesmen of the German Empire. We had read Treitschke; we had heard him say that there is no moral quality of a nation anywhere; that there is no reason of ethics or law why a nation should not violate its solemn treaty provided only it was to its material interest; but we heeded not. We supposed that this was simply the vagary of a college professor, and that it did not represent the deep purpose of a mighty nation.

NIETZSCHE'S ETHICS

And then we read the ethics of Nietzsche, in which he declared that all we called Christian morals was but a sentimentality that had survived its usefulness and that the biological theory of the survival of the fittest applied in all its cruel force to all the relations, not only between nations, but between men. We thought of that as only the half insane phantasy of another professor, because this philosopher died in a madhouse afterwards. And yet, shortly after this war broke out, we came to realize that the doctrine of Treitschke and Nietzsche was part of a conspiracy that had its seat and its inspiration in the Emperor's household. We found that these were not simply the doctrines of misguided men, but that they were the serious purpose of the greatest military nation in all the world, that purpose being to fasten its rule upon men everywhere. So we said, "This is a war of Democracy." That was true, because democracy was threatened everywhere the wide world round. If the theory of the German philosophers, that might makes right, be sound, there is no room for self-governing nations, either large or small, anywhere beneath the shining sun.

A little bit later, we began to enlarge our notion of what this war meant, and when we saw that the logic of these philosophers led to atrocities in the field; when news came back to us here that one of our own boys, in the uniform of the United States, taken prisoner, had had his throat cut by our enemies, we began to see that it was something more than a war for democracy; that it was a war for righteousness, for mercy, for justice and right, and for everything we hold most dear.

As time has gone on, we find further that this great conflict is a conflict as broad as this planet, between the

spiritual resources of the world and the material resources of the world.

CHURCH SUBORDINATE TO STATE

I want to call your attention to the fact that these universities and these professors were a part of the State, established by the State, receiving their appointments from the State, and therefore not free educational institutions as we, thank God, know them in this land, where the State is powerless to tie the tongue or dwarf the brain of any man who occupies a chair in these institutions.

Not only were they made servants of this conspiracy, but as time went on we found that the German clergy as well lent themselves to this monstrous doctrine that might makes right; that the cannon and the sword are the only argument as between nations, and that whatever is for the material benefit of the nation itself, it is her duty to seize and hold if she can.

I have here a statement bearing upon this question, made by a long-time resident of Germany, one who had in the past loved Germany well. This testimony is contained in a recent issue of the Atlantic Monthly, and it quotes from a leading German divine:

"The German God—the God of the Old Testament; a God that dealt in realities, stern, severe, uncompromising; the God of the warrior, favoring Zebadiah the son of Ishmael, Joshua, and Judas Maccabaeus."

Think of such language coming from the pulpit of a great nation in the twentieth century. When I reflect upon this, I also reflect that these ministers of Germany receive their appointment too from the State, and I thank God that in my land, church and state are absolutely divorced.

THE KAISER AND GOD

Let me read you from the same authority the Oath of Fidelity, which all who seek to enter the German ministry must take.

"I will be submissive, faithful, and obedient to his Royal Majesty—and his lawful successors in the government—as my most gracious King and Sovereign; promote his welfare according to my ability; prevent injury and detriment to him; and particularly endeavor carefully to cultivate in the minds of the people under my care a sense of reverence and fidelity toward the King, love for the Fatherland, obedience to the laws, and all those virtues which in a Christian denote a good citizen; and I will not suffer any man to teach or act in a contrary spirit. In particular, I vow that I will not support any society or association, either at home or abroad, which might endanger the public security, and will inform His Majesty of any proposals made, either in my diocese or elsewhere, which might prove injurious to the State. I will preach the Word as His Gracious Majesty dictates."

That is the oath. That is the oath which the ministers of religion of this Imperial State must take if they would preach the Word of God!

No wonder that for a half a century, in pursuance of this conspiracy by the military autocracy to become the master of the world, the church from day to day has coupled the name of Deity with the name of the German Kaiser, until today the Kaiser himself speaks of Deity as though He were upon the same level as himself.

My friends, the German God is not the God of the Old Testament. The God of Joshua was a God that believed in law, believed in keeping the Commandments, and Joshua spent his last years in trying to bring his people back to a realization of and in obedience to the Law as it had been written.

Some one has said that this German God was the God of the pagans. He was not, because even the pagan gods had qualities of mercy, of justice, of gentleness. The German God is that old savage god called Woden, who it was supposed was dethroned in the German forests two thousand years ago.

Across the brow of that German God should be written in letters of flaming light, "Made in Germany" because he has no existence anywhere else.

A WAR BETWEEN HEAVEN AND HELL

And so I say to you, that while it is a war of democracy, a war for liberty, a war for righteousness, a war for mercy, it is more than all this. It is a war between the hosts of Heaven and the evil powers that have always threatened righteousness since the first dawning of time.

It is not simply a war that will affect one country or another country in its consequences, but, for the first time in history, a conflict is raging which touches all the world alike. For the first time in history, these forces of good and evil that have clashed since the earliest times are fighting the final battle for supremacy the wide world round.

In the old wars, the defeated patriot, the defeated lover of liberty, the defeated Christian, could seek some land somewhere else—maybe our own beloved land—where liberty of conscience reigned supreme, and where he could find an exile from tyranny and oppression. But if this war goes against us there will be no nook or cranny in all the world big enough for the defeated lover of liberty, big enough for the defeated lover of justice and gentleness and right.

That is the significance of this war. I have no doubt of what its outcome will be if we can only realize all it means. Why, there are people among us who say the war is three thousand miles away. I want to tell you that this war is nearer every heart and hearthstone all through this broad land than any war we have ever fought before in all our history.

The days that preceded the Civil War were days of darkness and gloom, but we knew then that, though we were defeated, we still would have some kind of country left, imperfect, fragmentary it might be, falling far short of its glorious destiny, but there would be some territory which we could call our home and above which our flag would float in all its splendor. But if this war

goes against us, there will not be one foot of land within our border which we can call our own. There will be no place above which any banner of liberty can safely float, and so I say that in all our history no war has ever come so close to our hearthstones as this war which we are fighting today. But if we can only realize what it means, if we can only feel the relentless logic with which these great armies of the Central Empires are following the teachings of Treitschke and Nietzsche, we will know that what the military autocracy of Germany intends is to become master of the world.

HAS GOD A PURPOSE IN THE WAR?

Within the last few days, even in Berlin, they have given up the delightful practice which I believe we now call camouflage, and have disclaimed the idea of no annexation and no indemnity. At last we know that every sentence uttered by Treitschke and Nietzsche was part of an imperial program, and that such program had its inspiration at Potsdam. Today Von Hindenburg and Ludendorff are the uncrowned rulers of not only Germany, but of the Central Empires of Bulgaria and Turkey, and they coldly and mercilessly and brazenly assert their real purpose.

The other day, only last week, I attended the funeral of one of our boys who lost his life in the war. As I beheld the casket draped with the stars and stripes, I thought that, young as this boy was, fine and manly as he was, he had lived a richer and more complete life, because he had given it in his country's service, than any octogenarian of our time. I could not help but think that, measured by God's rule, he was the oldest of us all. I could not help but reflect how happy that boy, how blessed he was to have died, even in the morning of his promise, if we are to lose this war; because, if we lose this war, the only Americans of our time to be envied will be those who shall fill the soldier's grave.

I do not know what the purpose of the Almighty is in this war. I do believe that there is some great purpose to be served. Things were not going very well with us, even before the war, for a number of years. We were becoming a grossly materialistic people. We were altogether too fond of the flesh pots. We were becoming selfish. We thought more of ourselves and less of our neighbors than we should. Discipline was breaking down in the home, in the school, in the church, in the State. It may be that in God's providence we must needs endure these awful trials which are placed upon us now, in order to bring us back to a realization of the finer, the more spiritual things of life.

NO GERMAN POETRY TODAY

Do you realize that Germany, the home of the divinest music which has ever entranced the ear, has not written any beautiful music of late years? Do you realize that when hate enters the human heart and dominates the human life, there are no notes in all the gamut with which to weave divine harmony? Do you realize that years ago beautiful, exalted and inspiring poetry

came in volumes from the German pen? But of late years the only German poem of which I know that has gained fame is a poem called "The Hymn of Hate." And the German Emperor decorated its author!

I do not know how many of you have been following the poems our own poets have written since this war came on. Great poems with great ennobling thoughts are being written by our people today. Spiritual things are having a renaissance. Men and women, and boys and girls, are feeling newer, purer aspirations than they had felt in a generation before this war. And when this war is over, if we win, we are going to have a better civilization than we have had in all the past.

When this war is over, justice, justice will be the inspiration of all who work, of all who toil with their brain or their hands, of all who dream of a better day for all the world. We shall not have as many young men, perhaps, as we would have had without the war, but we shall have finer young men than we have had in fifty years.

A TIME FOR UNITY

This is indeed a time for a great alliance of all spiritual forces everywhere, if we are to meet and overcome this peril that threatens the world.

A few weeks ago, I had the pleasure of being down at Camp Zachary Taylor, where a large contingent of our soldiers is stationed. I was there on Sunday, and they asked me to speak in their auditorium out at camp. That meeting was under the auspices of the Young Men's Christian Association, and associated with them were the Knights of Columbus and the B'nai B'rith. And they were working there in absolute sympathy and with a oneness of spirit. I thought that this was a good sign. Why shouldn't their flags have mingled in that camp, because the God of the Protestant, and the God of the Catholic, and the God of the Jew, alike, will be dethroned if the Central Empires win.

If there ever was a war in which the clergy should be united and should be vigilant, it is this war in which we are engaged. Every boy who is wearing the American uniform, whether he be in camp in our own country or in the trenches on the other side, or on the high seas, is their comrade because he is helping them to win an everlasting victory for the forces of righteousness, which are involved more than aught else in this war. They are the comrades of all who believe that there is a God above who holds this old planet in the hollow of His hand, and who has said, "Righteousness exalteth a nation, but sin is a reproach to any people."

"Other Sheep"

By Edgar De Witt Jones

THE tenth chapter of John should be read in conjunction with the thirty-fourth of Ezekiel. In the latter the prophets reprove the false shepherds of Israel and foretell a day when God will himself seek out the lost and shepherd the flock. In the former, Jesus speaks the parable of the sheep-fold and avers that he himself is the good shepherd who lays down his life for his sheep.

The figure of a shepherd is at once the commonest and loveliest of the Holy Scriptures. The land of the Bible is the shepherd's own country where he lives with his flock, knows them by name, protects, defends and sustains them. Shepherd of Israel—the metaphor is almost enchanting. It is full of meaning, both to young and old. The little child before falling to sleep prays,

"Jesus, tender Shepherd, hear me,
Bless Thy little lamb tonight."

The aged man, approaching the experience of death, is comforted by the memory of

"Yea, though I walk through the valley of the shadow of death,
I will fear no evil; for thou art with me;
Thy rod and thy staff, they comfort me."

It is due to the fact that sheep and shepherds are so much an integral part of Bible lands that there is such frequent reference to them in the Holy Scriptures. It

has possibly occurred to some readers of the Bible that there is sufficient similarity between sheep and human beings to justify comparison. Sheep are easily stampeded and led astray. They are often stupid, hard to manage, and easily the victim of their natural enemies—wolves and jackals. These comparisons are interesting, sometimes amusing; but the figure is not used in the Scriptures for this reason. Rather, it is the relation of flock and shepherd which suggested to Jesus the meaningful use of the metaphor.

"OTHER SHEEP NOT OF THIS FOLD"

This utterance of Jesus must have fairly startled his hearers. "This fold," is, of course, the Jewish faith, and to the devout and zealous Jew all others were outside the fold. The Jews of Jesus' day were clannish to the core, and believed themselves to be the special objects of God's favor. In their eyes those who were not "children of Abraham" were "Gentiles," "dogs" and "wolves." We condemn such bigotry, and yet withal there is not a religious body without adherents who entertain similar views toward those not of their household of faith. This spirit is not as rampant as it used to be, but it still survives.

"Other sheep . . . not of this fold"—here Jesus affirms that he has sheep not in the recognized fold. Interpreting this statement in the light of his life and ministry, it must mean that all who seek after God and

walk in such light as they have are his sheep and that eventually he will bring them all unto himself. Moreover, this spirit of the Master is to be seen likewise in two of his greatest apostles. In the book of Acts, St. Peter is made to know of a surety that it is the will of God that the Gentiles are acceptable unto him and are included in the gracious invitation of the Christ. "And Peter opened his mouth, and said: Of a truth I perceive that God is no respecter of persons; but in every nation he that feareth him, and worketh righteousness, is acceptable to him." St. Paul affirms that "these, not having the law, are the law unto themselves."

The sweep of New Testament teaching justifies us in believing that by this term, "other sheep," Jesus had in mind every sincere seeker after God of whatever race, who walks according to the truth as he has received it. "Other sheep"—what a beautiful and brotherly phrase and how immeasurably broader and Godlike this spirit than that of the narrow, prejudiced, and creed-bound views of many! "Other sheep"—in such a tender spirit should Christians regard the masses of heathendom who "feel after God" through gross darkness.

"There's a wideness in God's mercy,
Like the wideness of the sea;
There's a kindness in his justice,
Which is more than liberty.

"For the love of God is broader
Than the measure of man's mind;
And the heart of the Eternal
Is most wonderfully kind."

"THEM ALSO I MUST BRING"

It is the will of our Lord that his other sheep, which are not of the fold, be brought to him, that they shall hear his voice, and recognize his shepherdship. The method of the bringing of the other sheep interests us mightily. When Jesus spoke these words there must have been in his mind the thought of his approaching cross. Aye, that cross would be the means of bringing host upon host, and generations yet unborn, to know the Good Shepherd and to follow whithersoever he should lead. In John's gospel there is a record of certain Greeks who sought out Philip and asked him, saying, "Sir, we would see Jesus." When this request was made known to the Master, he was profoundly moved. Perhaps he saw in that request the first fruits of the coming of all nationalities to own him Lord of lords and King of kings. Then it was that he uttered that notable prediction, "And I, if I be lifted up from the earth, will draw all men unto myself."

The other sheep, the multitudes that seek after God, are to be sought out and brought unto him whom it pleased God to reveal himself in unforgettable and soul-satisfying manifestation. And the other sheep are to be brought unto the Good Shepherd by human instrumentalities. This is the divine plan. This is the great missionary enterprise of the church. This is the "go" of the great commission, which Christendom has been so long in heeding. It was this spirit in the early Christians that accomplished the triumphs narrated in the

Acts of the Apostles, this passionate desire to tell all peoples of the love of God as revealed in his Son, and so win them for the great Shepherd. If Christendom had continued to manifest this spirit, if the church had been regarded not as an end but as a means; and instead of denominational rivalry, bickerings, and foolish controversies, had gone on about the great enterprise of ministry and service to the least and lowliest of earth, the world would not be engulfed today in the bloodiest of wars.

DR. ORCHARD'S BOOK QUOTED

Dr. W. E. Orchard, in his challenging volume, "The Outlook For Religion," writes:

"No one who is conversant with the subject of foreign missions can fail to recognize that this has been the most hopeful enterprise of Christian history, has proved the universal mission of Christianity beyond all doubt, and has already laid the whole world under an obligation that is at last beginning to be realized by competent and thoughtful observers. Indeed, the flag of the missionary enterprise is the one indisputably Christian flag flying at present; it is the only answer that the Church can make to a world at war. Here is our substitute for the way of war actually at work; here is the 'other way' which we are being challenged to show. To go forth to uncivilized or hostile peoples with no force behind one but the love of God, and no wages asked but to share the suffering of Christ, is the real redemptive enterprise. It is beginning to dawn upon some people that Christian missions are really acting as a leaven in the Eastern world, for instance, and that whether the East shall become Christian is a matter that vitally concerns every nation and must determine the future of humanity. If the East with its swarming millions should ever learn our civilization on its industrial and military side only, while it abandons its ancient religions and ethic—both of which are happening before our eyes—the supremacy and even the safety of the West is more than threatened. We have seen what can happen to our semi-Christianized civilization; but what a purely atheistic civilization could be, we can perhaps now begin to imagine."

Some one has remarked with equal wit and truth, that "God so loved the world that he gave his only begotten Son for its redemption. Christians so love the world that they give about thirty-two cents a year for its evangelization." Even so, the triumphs of the gospel in the midst of paganism form the most glorious chapter in the world's history. To become a Christian is straightway to be commissioned to bring other sheep to the Good Shepherd that he may lead them beside the still waters and into green pastures.

THEY SHALL BECOME ONE FLOCK, ONE SHEPHERD

Here is the great consummation of Christendom: one flock, one shepherd. Under the old Jewish order rigorous conformity in worship was required. The Jewish fold was walled in compactly, but the unity which Christ here predicts and for which at another time he prays, is not one fold, but one flock acknowledging one shepherd. This signifies unity but not necessarily uniformity. There may be uniformity without unity; there may be unity without uniformity. It is the unity of the one flock under one shepherd that Christendom awaits before it can accomplish its world-wide program.

"Other sheep . . . one flock, one shepherd." For hundreds of years divisions among Christians have been a thing of scandal. In England there are about

two hundred and eighty kinds of Christians; in America about one hundred and fifty. There are seventeen branches of the Methodist family, twenty-two of the Lutheran, eight of the Catholic, thirteen of the Baptist, twelve of the Presbyterian, and six of the Adventists. The effect of such divisions upon the minds of the people is confusing at its best and demoralizing at its worst. At this period of history, with the world broken and divided and waging the bloodiest of wars, a divided church is tragically impotent. Only a reunited church can bind together the war-fractured elements of society and usher in unity and brotherhood.

The first great stride toward the reunion of Christendom is a united Protestantism. The evangelical churches have much in common. Their agreements are vastly more than their differences. Protestantism is virtually one in its conception of God and of his revelation in Jesus Christ; in the power and reign of the Holy Spirit in the lives of believers; in the nature and mission of the church; in the place and potency of the Holy Scriptures; in the necessity of the new birth and the power of an endless life.

The things that divide Protestantism are the lesser and unimportant matters. For the greater part they are accretions of human device and non-essential. Too long have the differences among Protestants been magnified and the agreements minimized. It is high time to reverse this order and magnify the agreements and minimize the differences.

WHERE PROTESTANTISM ERRS

Protestantism has something to learn from Catholicism. Among Catholics there is little duplication of churches, little overlapping of work, and no competition between their churches. In Protestantism there is serious duplication, frequent competition, and much overlapping. The result is a waste of energy, a duplication of activity, and a loss of vast sums of money. For instance, in a certain community there are three Catholics and nineteen Protestant churches. Moreover, the Protestant churches are not strategically located so as to serve the community with the most advantage. There are too many in certain areas and too few in others. If Protestantism were organically one in the community I have in mind, it is possible that four churches properly located, adequately equipped and thoroughly maintained, could accomplish greater good and be a more potent force for righteousness, than are the present nineteen under existing conditions.

This ideal is, however, far removed from the actual conditions in which we are now working and it behooves us to cultivate the spirit of unity amidst unnatural and hindering divisions. The spirit of unity is growing; there is no doubt of that. The trend is toward a unity by way of co-operation and federation which, while they may be considered as steps toward unity, are not themselves the desired goal. Methodism is moving toward a unity of its two great branches. Presbyterianism in America is now practically one. Many of the church building associations of the various denominations will no longer foster a building enterprise in a community

that is already over-churched. The signs of the times indicate a larger and richer fellowship of all those who seek the mind of Christ.

CHRISTIAN UNITY ILLUSTRATED

"One flock, one shepherd." Recently it was my pleasure to lead in a union meeting in a nearby community where the churches are strong and vigorous. Four congregations united—for two weeks we were one flock and one shepherd. Protestantism was united in that community. Methodists, United Brethren, Presbyterians, and Disciples entered into blessed oneness of worship and interest. On the last Sunday afternoon of the meetings all united in an observance of the Lord's Supper. It was impressive, inspiring and unific. The comment of a gentleman of a religious body other than our own, is interesting. Said he: "I've been thinking that if it is possible for our four churches to be united for two weeks like this, it is possible—if not now, some day—for us to be united in this close way all the time." And this is what many are thinking. But we will not be able to make this great stride toward a united Protestantism until we acquire the spirit and view of Jesus in this passage, "Other sheep I have which are not of this fold." Conscientious seekers after God in this and other lands, whatever may be their degree of enlightenment or their denominational barriers, are included in this God-like affirmation.

In the face of the foes of all we count dear, in the onrush of materialism, avarice, and greed, all those who love God and who acknowledge the Lordship of his Son, should cherish and cultivate the spirit of unity and do everything possible to bring in the glad day when there shall be one flock, one shepherd.

"Forgive, O Lord, our severing ways,
The separate altars that we raise,
The varying tongues that speak Thy praise!

"Suffice it now, in time to be
Shall one great temple rise to Thee,
Thy Church our broad humanity."

The Future of the Church

By John D. Rockefeller, Jr.

A recent article on "The Christian Church—What of Its Future?" written by Mr. Rockefeller and published in the *Saturday Evening Post* has stirred up a good deal of comment and controversy, especially among the Baptists, in which church Mr. Rockefeller happens to be a communicant. For the benefit of those who may not have seen the original article, we reprint the following excerpt:

LET us picture for a moment what this reborn Church would be. It would be called the Church of the Living God. Its terms of admission would be love for God, as he is revealed in Christ and his living spirit, and the vital translation of this love into a Christlike life. Its atmosphere would be one of warmth, freedom and joy, so sympathetically and distinctly

manifest as to attract and win into its fellowship the followers of the Religion of the Inarticulate. It would pronounce ordinances, ritual, creed, all nonessential for admission into the kingdom of God or his Church. A life, not a creed, would be its test; what a man does, not what he professes; what he is, not what he has. Its object would be to promote applied religion, not theoretical religion. This would involve its sympathetic interest in all the great problems of human life; in social and moral problems; those of industry and business; the civic and educational problems; in all such as touch the life of man.

CHRISTIAN LIVING SEVEN DAYS A WEEK

As its first concern it would encourage Christian living seven days a week, fifty-two weeks in the year, rather than speculation about the hereafter. It would be the Church of all the people, of everyone who is fighting sin and trying to establish righteousness; the Church of the rich and the poor, the wise and the ignorant, the high and the low—a true democracy.

Its ministers would be trained not only in the seminary, but quite as much in life, with the supreme emphasis on life. For it would be an important part of the preparation of each that he should spend months, years possibly, working with his hands in the fields or the shop, doing business in the store or the office, so that he might not have merely a laboratory acquaintance with the problems of human life, but the practical knowledge which comes alone from actual experience and contact with them. Yes, the ministry of this Church would live in vital touch with humanity; it would understand and sympathize with human difficulties, and would exert its influence as much in living as in preaching.

Would that I had the power to bring to your minds the vision as it unfolds before me! I see all denominational emphasis set aside; I see co-operation, not competition. In the large cities I see great religious centers, wisely located, adequately equipped, strongly supported, and inspiring their members to participation in all community matters. In smaller places, instead of half a dozen dying churches, competing with each other, I see one or two strong churches, uniting the Christian life of the town, great economy in plant, in money, in service, in leadership; money enough saved in this way to support adequately home and foreign missions. I see the Church molding the thought of the world as it has never done before; leading in all great movements, as it should; I see it literally establishing the kingdom of God on earth.

Shall this vision be realized? The future of the Christian Church depends on the answer Christian men and women give to that question.

THE SOLIDARITY OF EVIL FORCES

We have been considering the demand for a united Christian Church from the point of view of the world's need for Christian leadership. There is another motive, not less compelling, urging the churches on toward that end. In the Germans and the Allies we may find an

analogy that makes this necessity clear. Whatever we may think of the motive that actuates Germany in this great war, there is one fact in the German situation which commands our admiration—that is the perfect co-operation in which the whole nation is working, every individual interest and desire being subordinated to the one great object for which the nation is fighting.

The Allies, on the other hand, because of the unavoidable lack, at the outset, of close co-operation and subordination of the interests of each to the common interests of all, have in consequence sacrificed hundreds of thousands of lives and billions of dollars which otherwise might have been saved.

Do we not find a close parallel here to the eternal warfare that is being waged between the forces of evil and the many branches of the Christian Church? The former, like the Germans, always stand in a solid, unbroken phalanx, ever ready for any onslaught; while the latter, like the Allies, though headed toward a common goal, are often so preoccupied with their individual interests and petty differences that their attack upon the common foe is not united, is less effective and more extravagant in its use of the sinews of war.

The Allies are rapidly coming to realize that national interests must be forgotten or at least subordinated and every ounce of strength and nerve thrown into the common cause, if the victory is to be won. So Christian men must come to see that only by the fullest co-operation and the withdrawal of emphasis from all nonessentials can the many branches of the Christian Church, standing together on the common ground of Christianity, hope for victory in this great warfare against sin.

When Christ came into the world he found the Church loaded down with ritual and formalism. Every minutest detail of daily life was regulated by religious enactment. In the eyes of the Church the most religious man was not he who gave to the poor, who helped the unfortunate, who was unselfish, meek and lowly; but he who kept most punctiliously every jot and tittle of the law. The spirit of worship had been displaced by empty form. To establish spiritual righteousness in the world, to build up an internal rather than an external religion, to emphasize the responsibility of the individual to his Maker—that was Christ's mission on earth.

TWO HELPFUL ORDINANCES

Few and simple were the forms he set up or sanctioned, such as baptism and the Lord's Supper, but they were wonderfully beautiful and filled with sacred inspiration. Baptism, typifying the washing away of sin by the baptismal waters and a rebirth into newness of life in Christ, is an ordinance of profound symbolic meaning and one of great helpfulness to many people. Christ himself was baptized; he preached baptism; he commanded his disciples to baptize; he regarded baptism as an expression of affection between the soul and the Savior. He did not, however, make it a condition of church membership, as is commonly assumed, or look upon it as an act relating the believer to the Church; nor did his disciples. Baptism was made the door of

the Church by man, such action being based on inferences from the words of Christ and his disciples.

The Lord's Supper, typifying our assimilating Christ's very body and blood, that we may be more like him, is also an ordinance rich in symbolic beauty. Far be it from any true follower of Christ to minimize the spiritual value of these symbols. In this day of materialism they should be preserved and guarded with increasing jealousy, for they foster the idealism of our religion.

In the face of the great problems of sin and evil with which the world is confronted today, can we imagine that were Christ to come to the earth again he would regard the observance or nonobservance of these and other ordinances and individual beliefs, or the manner in which they are observed, as of sufficient importance to justify the separation into rival factions of good men, all members of his spiritual kingdom, and controversy among them about doctrines? Can we fancy him giving his approval to such a course, which results too often in relaxing the warfare against the common enemy, sin, to oppose which Christ came to earth, and in causing men to forget their common responsibility, the needy brother, to help whom Christ gave himself so constantly?

Let ordinance, creed, ritual, form, Biblical interpretation, theology, all be used to enrich worship, or to bring the believer into a fuller understanding of him whom we worship, as each individual or separate Church may find them helpful toward that end. But God forbid that they should ever—any of them—divert attention from or be regarded as a substitute for that personal spiritual relation between the soul and its God which is the essence of true religion! God forbid that they should ever—any of them—be allowed to cause divisions among the followers of Christ or be set up as barriers at the door of any branch of the Church of the Living God!

WORLD WANTS LESS FORMAL RELIGION

What the world craves today is a more spiritual and less formal religion. To the man or woman facing death, great conflict, the big problems of human life, the forms of religion are a hollow mockery; the spirit an impregnable fortress. I plead not for a modification of form, but for its subordination to the spirit; not for the abolishing of ordinances, but for their voluntary rather than obligatory observance; not that these solemn rites should be set aside, but that they should be entered into as a sacred privilege, an act of loving consecration, rather than submitted to as an enforceable law. So, and so only, will their real beauty and meaning be understood and their true purpose realized.

As we face, then, the world's need of great spiritual leadership, that humanity may be brought into daily vital relations with a Living God, and that all the forces of righteousness may be united in an eternal warfare against the forces of evil, we ask again the question: What of the future of the Christian Church? This is the answer I give you:

If the various divisions of the Church as it is organized today catch the vision, have the breadth, the tolerance, the courage, and, setting aside all nonessentials, all barriers, will stand upon the bed-rock principles of God's love and Christ's living spirit, "not satisfied until the Church is the Church of all good men and women, until all good thoughts and deeds are laid at the feet of the Lord of all good life," the Church of the Living God will come into being, ushering in a new era of Christian unity.

What an opportunity! What a privilege! What a duty! In God's name I ask: Does anyone dare to let it pass?

Author of Famous War Poem Dead

THE man who wrote "In Flanders Fields" is dead. Dispatches announce that Lieutenant Colonel John D. McCrae, chief medical officer in Brigadier General Morrison's command, the Canadian expeditionary force, is dead in Flanders. "Amid the crosses row on row" another cross marks the place where he lies, and when spring comes the poppies of which he sang will bloom above his grave.

Seeger's "Rendezvous" and McCrae's "In Flanders Fields" have carried the message of the war to thousands of hearts. Probably no two poems inspired by the great conflict have touched and thrilled so many. Both appealed to the heroic spirit; both carried the presentiment of death fulfilled for their authors.

Lieutenant Colonel McCrae came from Guelph, Ontario. He had been in the war from its earliest months, intimately associated, as a medical officer, with its horrors and agony. He served with an untiring and sacrificial devotion to the cause, risking his life time and time again to save others. His death was due to exposure of an overweary frame upon which pneumonia fastened. He could have asked no happier end than this—to die at his task, giving himself for his comrades and his country, and there can be no finer tribute to his memory than his own lines, poignant now with a tragic meaning:

"In Flanders fields the poppies grow
Between the crosses, row on row,
That mark our place. While in the sky
The larks, still bravely singing, fly,
Unheard amid the guns below.

"We are the dead. Short days ago
We lived, felt dawn, saw sunset glow,
Loved and were loved—but, now, we lie
In Flanders fields!

"Take up our quarrel with the foe!
To you, from failing hands, we throw
The torch—Be yours to bear it high!
If you break faith with us who die
We shall not sleep, though poppies blow
In Flanders field."

I had no shoes, and I murmured till I met a man who had no feet.—*Arab Saying.*

Abolishing the Hyphen and Booze

Germans or Americans

PROF. MAX MEYER of the University of Missouri has begun the organization of a society to be known as "The Friends of German Democracy." His object is to give all true Americans of German descent an opportunity both to declare their loyalty to the United States and also to enlist them in the campaign to democratize Germany. Professor Meyer was born in Dantzig, reared and educated in Germany, taking his doctorate at Berlin. For the past eighteen years he has taught at the University of Missouri and has made for himself a national reputation in his chosen field of experimental psychology. His first twenty-five years of life in Germany has left him an ineradicable German accent, but his scientific mind has enabled him to discern clearly between the instinctive feeling for one's fatherland and the actual institutions for which a German must apologize when he yields to that feeling of loyalty. His is the spirit of the forty-eighters and his love for fatherland is not a love for Junkerdom, but for the future freedom which he cherishes for the German masses. The true-blue American of German descent will love the German people rather than the German autocracy.

Germans are the only immigrant Americans who use the hyphen; we do not bear of Italian-Americans or French-Americans or Scandinavian-Americans of any sort. This hyphen was "made in Germany" and is an implicit part of the German nationalism which sought to keep all Germanic blood loyal to German idea and Kultur wherever it went in the world. The Kaiser has never recognized that citizenship acquired in any land absolved a man of German birth from his loyalty to the fatherland or from military service should he return to the land of his birth; "once a German, always a German," is the rule, and the faith of the Junker in the fetish of Germania is so great that he actually thought Uncle Sam

would either be persuaded by the overpowering influence of eight million residents of German descent to keep neutral or that he would be afraid to fight in face of the super-loyalty of the great mass of them to the fatherland. In Brazil he expected the German colonists to effectively establish German "civilization" and become the wedge that would in the "day" effectually drive a rift in the Monroe doctrine.

* * *

The German-American Alliance and the Friends of German Democracy

The German-American Alliance has ever been more German than American; it has sought to keep alive the German tradition, the German language and German customs. The masses of its members have acted upon the pure impulse of sentiment for the fatherland and have reacted strongly to fellow-sympathy and the cult of language and nationality; but the leaders have not always been above active propaganda for Prussianism and Kultur and since the war began the society has been much utilized, it seems, by German propagandists and spies—without, of course, the knowledge of the masses of members. It was to this alliance that General Bernhardt devoted his attention while in this country, openly preaching his nefarious nationalism and Kultur doctrines. Prince Henry also, with characteristic Prussian Machiavellianism, utilized his opportunities while here as a national guest to brace up traditional loyalty to the fatherland through this organization.

A resolution is before Congress to take away the special Federal charter under which this society operates and "The Friends of German Democracy" are asking all true-blue Americans in the alliance to come over en masse and clear themselves of all suspicion as well as declare their loyalty to democracy in America and for Germany. In Kansas City

N. B. A. History

| | |
|--------------|--|
| 1886 | Date of organization. |
| 1889 | First Home opened in rented cottage in St. Louis. |
| 1890 to 1895 | 87 children maintained. Moved into our own building. |
| 1896 to 1900 | January, 1897, had 66 children. Jacksonville Home opened. |
| 1901 to 1905 | Cleveland, Southern Colorado, Juliette Fowler, East Aurora Homes opened. |
| 1906 to 1910 | Northwestern Home, Valparaiso Hospital opened. |
| 1911 to 1915 | Child Saving Institute, Massie Hall, Kansas City Hospital opened. |
| 1916 to 1917 | Opened Hospital of St. Louis Orphans' Home. |
| 1918 | Maintaining 665 inmates in 13 institutions. |

Is It Worth While to Win the War?

Not Unless the Church Saves Its Soul.

Benevolence Is the Soul of the Church.

In 32 years the National Benevolent Association has done the following work of mercy:

It has cared for 9,347 homeless children, 346 aged, 3,050 widows and hospital patients, totaling 20,000 persons aided.

It has established 13 efficient institutions and dedicated to mercy property valued at over \$1,000,000.

THE PRESENT NEED

The present urgent need is funds for the maintenance of these Institutions with their family averaging 65 motherless babies, 450 girls and boys from 1 to 12 years, 40 widows, 110 aged disciples of Christ.

A TOTAL OF 665 PERSONS

This will require at least

\$50,000 EASTER, MARCH 31

and \$150,000 usable cash during the year.

Make all checks and drafts payable to Mrs. J. K. Hansbrough, and send them to

The National Benevolent Association,

2955 N. Euclid Avenue, : ST. LOUIS, MO.

twenty-six branches of the society have done so and the movement ought to and no doubt will spread rapidly to all who are loyal. The Council of Defense is backing the movement strongly and such men as the son of General von Sigel, one of Carl Schurz's co-patriots in the revolution of forty-eight, are taking leadership.

As between England and Germany, with their historic enmity and growing suspicion and their friction over imperialistic designs, no one could expect the average American of German descent to do other than indiscriminately feel sympathy for the land of his fathers. Such men as Dr. Meyer could discern the difference between the free institutions of England and the paternalistic government of Germany, but the average man is moved by emotion more than by clear discernment; so the average American of Germanic blood thought of Fatherland without thinking of autocracy or paternalism or the necessary contradiction between the democracy to which he was loyal in America and the "native land" to which he felt a sentimental attachment in his absence. But today the issue is clearly drawn; it is not a question between England and German history or tradition or imperialism, but between democracy and autocracy and between a deliberation of ways to keep the peace of nations and check the Prussian demands for conquest.

* * *

Mr. Gompers' Inane Plea for German Customs

Samuel Gompers has been a masterly leader of labor and is showing loyalty in striking fashion in these critical times by insisting that national problems shall be put before even the crying problems of the labor world, but his plea before the New York legislature that we should not further try the temper and loyalty of citizens of German and Austrian extraction by "interfering with their personal liberties" causes one to wonder if growing years has not so overwrought conservatism and the hark backwards in the venerable labor leader that his judgment will not be found sound for progress in other matters after the war is over. We thought the "personal liberty" plea was exploded in the minds of all who think in social terms or with the forward look. Mr. Gompers fights against time and the tides; the majority of the labor leaders of England have joined a labor officials' temperance league and vigorously repudiate the assertion that beer must be made during the war or labor will strike. There are only 300,000 men engaged in the liquor traffic in this country and less than one-half of them are workmen, everyone of whom could under prohibition find profitable employment in legitimate industry as well as rid labor of its own worst enemy and turn seven million pounds of food-stuffs into food. Mr. Gompers talks like a senile man when he lends his voice to the brewer's assertion that prohibition is the cause of Bolshevism and the debacle in Russia. The liquor business of this land is largely in the hands of men of German descent and the German-American Alliance has ever been a stronghold in our cities for the saloon interests. It would be better Americanism to join the temperance forces and the American idea against the old world custom of drinking, and plead for food for all the working world rather than a job for a few brewery employees.

ALVA W. TAYLOR.

The War

A Weekly Analysis

THE frontier line from the Gulf of Finland, between Reval and Petrograd, to Odessa, on the Black Sea, now being established by Germany's conquering armies in Russia, was drawn with almost precise parallel on a map published in Berlin by the Pan-Germans in 1895—twenty-three years ago—as the eastern boundary of Pan-German empire. The pamphlet in which the prophetic map was printed designated

Estonia, Livonia, Courland, Lithuania, Poland and the Ukraine as "tributary states" to the Germanic confederation. It predicted the achievement of this imperial extension by 1950.

Prussia is 32 years ahead of schedule time.

It is startling to find prophecy fulfilled in this fashion, and to be convicted thus of an unintelligent scepticism that kept the world for a quarter of a century blind to the fact that Pan-Germany, with its map of Europe redrawn, was making every preparation to transfer the chart to the actual soil of the continent.

What has been achieved in the east makes us turn with interest and anxiety to what the map shows of intent for the west. Here we find Holland, Belgium, the Briey region of Northern France and Switzerland, all swept within the boundaries of the extended empire. Austria-Hungary is made part of the Germanic confederation.

Belgium and Northern France are already conquered; Austria-Hungary is bound to Germany by the closest of military and commercial ties; Switzerland and Holland alone await the overt acts to convert prediction into fact. Switzerland, we know, is reeking with German intrigue, and the Swiss for months have viewed with apprehension the massing of German troops contiguous to their frontier. The addition of Holland is a mere detail if what has been done already is not undone by the allies and America on the field of battle.

Chancellor von Hertling's speech in the reichstag has left no excuse for any sane man to think or talk of peace. It was the speech of a Prussian in mind, although a Bavarian by race. Truculence and duplicity marked its every sentence. While he was condescendingly approving "in principle" the four fundamentals defined by President Wilson, the armies of Germany were engaged in violating everyone of them on the Russian front, and the statesmen of Germany were supporting the armies.

More of the peace-poison propaganda of Berlin got into our newspapers last week when they published the story that the two kaisers, Wilhelm and Karl, had quarreled over Austria's refusal to send troops into the Ukraine. The two kaisers will not quarrel. They dare not. Hapsburg and Hohenzollern are necessary each to other; they stand or fall together; and none knows it better than themselves. But, should it become necessary, in order to save the dual monarchy from dissolution, to seek a separate peace, we may expect that a fake quarrel between the monarchs or their governments will be staged for the benefit of the credulous Americans. It will be made to appear that Vienna is acting in contravention of Berlin's wishes, because Berlin knows we and the allies will not make peace with Austria as long as we believe that she is still the vassal ally of Germany.

The West and Italian fronts have become more active. Raids multiply, bombardments grow more intense, and all signs point to big operations at an early date. Our American boys have acquitted themselves magnificently on two sectors. An American unit is operating on the famous Chemin des Dames sector, north of the Aisne, between Craonne and Soissons, where it is under French command. On the strictly American sector, north of Toul, the defeat of a determined enemy attack with heavy losses for the foe, proved the spirit and efficiency of our soldiers. They fought like veterans, and displayed the initiative we expect of them.

The Russian operations may somewhat delay the anticipated German drive. Russia shows something of her old fighting spirit, but it is too much to expect that her poorly equipped and demoralized troops will be able to interpose an effective barrier against the advancing enemy. Moreover, the troops being used by Germany are not of the kind available for service in the hard fighting she must do in the West.

The proposal for Japanese intervention in Siberia is, at the moment of writing, a matter of diplomatic discussion. It would be deplorable if Japan were allowed to take any steps that would prejudice the rights or interests of the Russian people, and whatever is done should be clearly and strictly limited to the mere policing of property menaced by the pos-

sibility of German success. Immensely valuable stores exist at Vladivostok—importations from Japan and the United States. These should be protected. They must not fall into enemy hands to be used against us in the West. But we cannot allow any wrong to be done Russia at this hour of tragic weakness.

S. J. DUNCAN-CLARK.

The Sunday School

The Lack of Laborers*

NEVER such a shortage of men. Recently I sat at lunch in a great industrial establishment with a group of managers. They were discussing the need of workers. Government orders were pouring in; heavy demands were



Rev. John R. Ewers

being made for finished products, but where were the workers? Hundreds of young men had gone into the armies and navies. Thousands of day laborers had returned to Europe. The work was to be done—who would do it? Returning to my study I compared my problem with theirs. How many workers had my church produced? Never such a mass of work demanding attention. Easter approaching and new members to be won. A new Bible-House just opened and this to be filled with pupils. Thirty-five members gone to the war and their places to be filled. The Men and Millions Movement closing their campaign in June and a million and a half yet to be raised of which we must give our share. All Mission Boards clamoring, in a series of eager letters, for more money because of increased costs. Many of the members not coming to church at all and needing stirring up. In addition, all the regular rounds of parish work. The church, too, has a shortage of workers. There are not lacking the wise ones who love to sit in mahogany offices and make plans. There are not lacking those who fill the pews on Sundays. There is a lack of those who will roll up their sleeves and pitch in, like a farmer in harvest time, and do the thing. A preacher is to be judged by his ability to develop workers. To draw an audience is like a pile of leaves; to organize a church is like a wall of stone.

* * *

Now Jesus faced this need. As his ministry developed he saw that he must organize and send out his men. He sent them two by two. He asked them to free themselves from all encumbrances. That is our difficulty today. When I go to men today they say, "We are driven to death." One man said, "Money no longer is any inducement. I am working now to help keep the mills going and money in the workers pockets for groceries and rent." Clerks and employed men complain that those over them drive them to the limit until they come home worn and weak. Everything is speeded up. Pittsburgh is indeed the workshop of the world. The forges of Vulcan never rest; the lurid furnaces redden the sky by night and blacken it by day. The workers go and come from the mills like swarms of ants. The trains and boats carry away countless tons of finished steel and return with tons of ore and coal. The streets flow in a ceaseless stream of hurrying humanity. Nerves are stretched. Brains are bombarded. Life is keen and not lacking in a certain intense joy. Years are packed into months; weeks are jammed into days. Jesus still has his problem of workers.

Two by two he sent them forth and we cannot improve

*This article is based on the International Uniform lesson for March 17, "Jesus Sending Forth the Twelve." Scripture, Mark 6:1-31.

By Sherwood Eddy

"With Our Soldiers in France"

Serious, Vivid, Readable

You should possess this book, along with "Over the Top" and "A Student in Arms" as a true interpretation of the life in the trenches. If you wish to know just how the men feel about the great war, as well as how they are compelled to live as fighting men—

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upon that method. One going alone may not go! When two go one holds the other to the performance of the task. One encourages the other, one supplies the elements that the other lacks and thus the work is done. I am told that the Euclid Avenue church in Cleveland employs this method and sends forth its men to call after this manner with astounding success. We know that the Every member canvass can be taken in no other way. When two men are sent out to get new members they return like those ancient men to tell Jesus all that they have done. Did you ever sit at a supper given to the returning teams? The greatest enthusiasm of the year! I have reached the conclusion that this scriptural method will produce results in evangelistic campaigns, in financial campaigns as no other method can do. Two by two—one supplementing the other—thus the kingdom grows.

The workers must be developed and thrust out. They must be called and trained first. It does no good, but rather harm, to thrust forth undeveloped workers. Jesus had spent months upon these few workers and now he was ready to use them. But let us not overlook the fact that at last he thrust them forth. He sent them out. Much can be done in our churches and Bible schools to develop and thrust out these workers. The laborers are few. Yes, but with a good plan and with an enthusiastic leader the laborers may be found.

We studied last night in our "Victory Drive Drill" the story of Zacchaeus. There was a man, usually rated a sinner, about as popular as a bar-tender, who wanted to see Jesus, and, on the other side, Jesus wanted to see him. Years of personal work have taught me that nine out of every ten of those whom we approach, outside the church, want to see Jesus. The soldiers in the camps do; business men do, society women do; laboring people do; children do, everyone does. To go out and reach them—all of them—that is what Jesus wants church members to do. Easter—the great day of decision is near. Let every teacher, every preacher, every member feel that Jesus is thrusting him forth to win men, women youths and maidens, boys and girls for his kingdom.

JOHN R. EWERS.

Books

A HISTORY OF CHRISTIAN MISSIONS. By Charles Henry Robinson, editorial secretary of the Society for the Propagation of the Gospel—One of the International Theological Library series. To write a satisfactory one-volume history of missions is more than difficult; it is well-nigh impossible. Dr. Robinson has done it as well as we could expect to have it done, no doubt; at least, work takes first place today. A thoroughgoing history of missions is yet to be written; it will require four or five large volumes. Dr.

Robinson confines himself largely to Protestant missions of the last century. Brief accounts of earlier work are given, Catholic missions are noted briefly and the pioneers, such as Schwartz and Egede, are given quite ample notice for a work of this size. Modern Roman Catholic missions are formidable and Protestantism will profit by a full and fair account of them when the completer history is written. The more complete work will also give an account of the conditions in which the various peoples are found and thrill us with the contrast the new era furnishes as it slowly comes in; it will also describe the social product of the missionary enterprise. Our author is fair to all societies and balances his treatment of various fields admirably. He probably gives too many dates for a short work. The ideal one-volume history should glow with general results. (Scribners, New York, \$2.50.)

THE MISSIONARY OBLIGATION AND MODERN THOUGHT. By Principal Alfred E. Garvie—Principal Garvie gives us a modern missionary apologetic in a revision of the essentials of our faith as applied to the missionary problem and as used in missionary work. He preserves the great historic fundamentals, such as the atonement as an objective, historical reality and the uniqueness and ubiquitousness of Jesus, etc., while admitting that there is a measure of genuineness in all the cultural religions. He mentions

the modern social apologetic of building a civilization that is Christian and ameliorating inhuman conditions, but, like most theologians, admits it as a by-product rather than as a real objective and sounds the usual warning that it must not be substituted for the real missionary objective. The lectures are clearly written and are interesting as well as vital. (Hodder & Stoughton, 75 cents.)

SUNSHINE BEGGARS. By Sidney McCall. Mr. McCall has already won fame for his knowledge of human nature and his spirit of optimism with his book, "Truth Dexter." This latest book is the story of the adventures of a poverty-stricken Italian family set down in close proximity to the aristocratic home of the Hopkinses. The transformation of each family by the other is pictured in a most interesting way. (Little, Brown & Co., Boston. \$1.50 net.)

THE OLD FRONT LINE. By John Masefield. Mr. Masefield has been selected as official historian of the great battle of the Somme. This present volume gives evidence of his ability to write vivid historical narrative. He has already done a rich service in his story of "Gallipoli." Mr. Masefield is always a poet—and here he is also an historian. "The Old Front Line," as Mr. Masefield says, was "the base from which the battle of the Somme began. (Macmillan Company, New York. \$1.00.)

The Larger Christian World

A Department of Interdenominational Acquaintance

Methodist Reunion Is Still Making Progress

THE Methodist Joint Commission on Unification met in Savannah, Ga., recently, to consider further the uniting of the divided house of Methodism. They went to the historic city where John Wesley was for a time an Episcopal rector. Dr. Ainsworth was the host to the gathering, though some of the sessions were held in the Independent Presbyterian church of that city. The Commission did not bring the union to pass, but some progress was made. The following statements were adopted by the Joint Commission, February 6, 1918: "1. That American Methodism desires unification. 2. That the need of unification is large and is becoming more imperative. 3. That there is a growing understanding of each other's distinctive problems. 4. That there is a genuine and deepening love between the people of our two churches. 5. That it is the increasing duty of both of these churches to consider more earnestly and to meet the needs of the colored people in the various Methodist bodies in this country. 6. That we are thankful to God, the Father, for the progress we have made in the solution of some of the great problems before us, and for that spirit of brotherly love in which we have been enabled to conduct our discussions and negotiations."



Rev. O. F. Jordan

American Clergyman Wounded

The first American clergyman to be wounded in the war was Lieutenant Parker Vanamee, formerly rector of St. John's church, Essex, Conn. He was hit by an air bomb and wounded in the knee. He expects to be well soon and return to his men. When the war is over he expects to return to the ministry of his church.

Y. W. C. A. Establishes Hotel in Paris

The War Work Council of the Y. W. C. A. has established a hotel for women in Paris. The building is the well-

known Hotel Petrograd. The house accommodates 225 people and will be open to any American woman who is engaged in war relief work. Casual visitors to Paris are no longer desired by the French authorities on account of the food shortage, but the women workers of the Red Cross and other organizations are given a place to reside and to rest when off duty by the establishment of this hotel. The rates are much lower for these women than is customary in Paris under present conditions.

Russell H. Conwell Has Birthday

Philadelphia has one minister who did not reach the dead line at sixty. The ministers of the city recently met at dinner and paid tributes to Rev. Russell H. Conwell, whose service in that city has made him a national figure. Mr. Conwell was seventy-five years old on the day of the gathering. He is known for his popularity on the lecture platform and especially for his million dollar lecture, "Acres of Diamonds." Mr. Conwell is still in active service. Dr. W. H. Roberts, assembly clerk of the Presbyterians, called him "a New Testament Bishop."

Little Response to Union Overtures

A few weeks ago Dr. Newman Smyth (Congregationalist) and Dr. Peter Ainslie (Disciple) sent out to the Christian world an appeal for closer unity, signed by a number of the most eminent churchmen of America. There was the suggestion that the war chaplains should have a joint ordination that would be participated in by all the denominations, partly after the Presbyterian order and partly after the Episcopalian order. Though coming from such eminent men, the appeal has attracted but little attention. There was a noteworthy lack of names connected with actual church administration. Only one Episcopalian bishop signed, and no Methodist bishop. While the union sentiment grows, it finds secret enmity in the ranks of officialdom.

American Research in Palestine

The British occupation of the Holy Land has given new impetus to the cause of research there. Mrs. James B. Nies of Brooklyn has recently contributed fifty thousand dollars to the American School of Oriental Research. This school in

Jerusalem has fraternal relations with thirty theological seminaries in this country and its library is not frequently visited by tourists. The recent gift will be used to provide a permanent home for this research work.

ORVIS F. JORDAN.

CORRESPONDENCE

Efficiency in Mission Work

Editor THE CHRISTIAN CENTURY:

In the issue of January 31, The Christian Century published a valuable article by Guy W. Sarvis on Democracy and Missions. The position taken is a sound one. Yet there is another side of mission work, and neither the missionaries on the field nor the brotherhood at home can afford to forget it. I do not say this because I think Mr. Sarvis forgets it; I know the contrary to be the case. But there is danger that the Disciples at home overlook a great problem of efficiency.

The methods of one age usually do not work well in another age. Great principles remain unchanged throughout time, but their application is ever varying. We organize missionary societies in order that our raising and distribution of mission funds may be accomplished in a more efficient manner. There are brethren who are conscientiously opposed to this method. Yet they believe in missions. "By their fruits ye shall know them." The work of such people on the mission field is all but negligible. Their motive is not to be questioned nearly so much as their method. They do not have an efficient plan. They achieve little, and can not hope to win the world.

Wisely then, we have conformed to modern methods and developed the missionary society. The Society thus becomes the agency of the church for the carrying on of mission work. On the home side it raises funds and secures workers; on the foreign side it conducts work in many countries. Large numbers of missionaries are sent out. While these missionaries continue to be preachers, teachers, physicians and so on, they become agents of the brotherhood. They are our representatives on a battle front as the soldiers in our regular army are our representatives. How far can democracy go here? Can we send out our soldiers unorganized and expect them to be efficient? Do we not study in all matters to make them as efficient as possible? And in this democracy has to yield to efficiency. In the same way the brotherhood has a right to expect that the mission force on the field strive to make itself an organized whole, with the object of being as efficient as possible, so that every dollar spent and every prayer uttered on its behalf yield the largest possible return in the enlarging of the kingdom of God.

Sometimes friends at home do not realize this. Some who are not fully acquainted with mission work have the impression that the problem of the missionary is in essence largely what it is here at home for the preacher. They feel that each man may go out and develop some particular field independent of others. But this is not the case. The problems are different, and they are more numerous even than those which worry the troubled pastor at home. The missionary is part of an organization which represents a whole great communion. By becoming a missionary and linking himself up with the organization he yields many of his rights and privileges as an individual, and must now labor as part of an agency established to accomplish a certain work. Hereafter he is not to work along the lines which are well pleasing to him; he must work in the way conducive to the highest efficiency.

Missions on the field are becoming more and more aware of this. Yet even on the field much remains to be done to make the missions come up to the desires of the home sup-

PROFESSOR WILLETT recommends this book as the best preparation for his series on "THE MILLENNIUM" soon to begin in THE CHRISTIAN CENTURY

The Millennial Hope

A Phase of War-Time Thinking

By SHIRLEY J. CASE

Professor of Early Church History, and New Testament Interpretation, the University of Chicago

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porters. At home there does not seem to be sufficient acquaintance with the facts. Both the boards and the brotherhood at large need to emphasize this matter more and more. In fact, our mission boards really need to make a far more careful and complete study of this phase of mission work than they have in the past. It seems like putting an extra and perhaps unnecessary burden on the already hardworked mission board, but it also is evident that the board is the medium through which the missionaries are responsible to the brotherhood. The boards have considered this, and the missions on the field have considered it. Yet it is so important a matter that it calls for the time of a special secretary to study methods and missionaries, problems and their solutions, and to lead the missions on the field into such lines of service as will win the world, or at least that part of it for which we are responsible, most quickly to Christ.

Lexington, Ky.

GEO. WM. BROWN.

In Next Week's Issue

A most interesting article by Rev. George A. Campbell of St. Louis on "Leaving a Pastorate" will appear next week, to be followed in a subsequent issue by an article on "Beginning a Pastorate." Mr. Campbell has recently removed from a long pastorate at Hannibal, Mo., to the Union Avenue Church, St. Louis. He writes in characteristic fashion out of his own experience.

News of the Churches

New York Pastor Taken Suddenly Ill and Operated Upon

Dr. Finis Idleman of Central church, New York, was seized with a sudden illness on the streets of New York last week, taken to a hospital and operated upon within three hours for a serious condition of the stomach, complicated by appendicitis. He is doing well in making his recovery since the operation.

A. L. Ward Goes to Franklin, Ind.

A. L. Ward, for many years leader of Central church, Lebanon, Ind., has accepted a call to the work at Tabernacle church, Franklin, Ind., to succeed Carl Burkhardt, who is now in Missouri. Mr. Ward proved himself a community leader at Lebanon, and will no doubt count for the best things in his new home. He begins the Franklin pastorate next Sunday.

Homer W. Carpenter Leaves Transylvania for Pastoral Service

Homer W. Carpenter, for the last two years chancellor of Transylvania and the College of the Bible, has accepted a unanimous call to the pastorate at Richmond, Ky., to succeed E. B. Barnes. The Richmond church extended a call to Mr. Carpenter soon after Mr. Barnes left for Paducah, Ky., but this call was flatly refused. But the Richmond church has persistently demanded Mr. Carpenter's services, and he at last accepts, to begin his new work about May 1. Mr. Carpenter left a very successful pastorate at Shelbyville, Ky., to take up the college responsibility. The Transylvania leaders state that he has given fine service since coming to the Lexington work.

Independence, Mo., Church Loses Its Home by Fire

Nine years ago the elegant home of the church at Independence, Mo., was erected at a cost of \$50,000. On February 22 the building was completely gutted by a fire which is supposed to have originated in a stove in one of the smaller meeting rooms. The fact that the city water pressure was unusually low made the destruction of the building more nearly complete than it would otherwise have been. The cost of the building was half covered, there being but \$25,000 insurance; also \$4,000 on the organ. J. E. Wolfe, recently of Chicago and now the leader of the Independence church, was not in town on the day of the fire, he having gone to Lamar, Mo., to deliver a patriotic address. He is a heavy personal loser by the fire, as he had many books and manuscripts of various sorts in the church study. The church also suffers the loss of many pictures and records, which, of course, can not be replaced. Two beautiful art glass windows, one of them a memorial to Alexander Procter, for a third of a century pastor at Independence, are among the losses by the fire. No steps have yet been taken looking toward the erection of a new building.

E. F. Daugherty Begins New Pastorate at First, Los Angeles

On February 24 Edgar F. Daugherty preached his farewell sermon at First church, Vincennes, Ind., and on the following day left for Los Angeles, Cal.,

where he has now begun his new service there as pastor. For eight years Mr. Daugherty has served not only First church, Vincennes, but to an unusual degree the entire community. He has made an excellent record as a citizen and as an ardent champion of righteousness and probity in civic life. A local paper speaks thus of Mr. Daugherty: "In civic life Mr. Daugherty will be greatly missed. He has always taken an active interest and has worked diligently and earnestly in bettering the civic and moral conditions of the city. He has urged political reforms and has exerted his influence wherever possible to obtain cleaner politics and cleaner men for public office." Because of his eloquence, Mr. Daugherty has also been frequently called to the wider field of the chautauqua platform, in which field he has persistently plead for high ideals in private and public life. The church to which Mr. Daugherty has now gone is said to be the strongest of the twenty-seven Disciple churches of Los Angeles.

New York Disciples Discuss Community House at Dinner

The Disciples Missionary Union of New York held its annual dinner meeting on Tuesday evening of last week with 150 members of the various churches of the vicinity participating in the good fellowship. Addresses were made by Rev. Dr. Schriever of the Presbyterian Home Union board; Dr. Fredrick Lynch, editor of the "Christian Work," and Charles Clayton Morrison, editor of The Chris-

tian Century. Dr. Schriever's special field is the immigrant work of his board and his address consisted of good counsel for New York Disciples in the conduct of the "Community House" which, with the help of Church Extension and the American Board, they are now establishing on the east side. The spirit of our New York churches was never more optimistic.

Heroic Measures Save Drake And Insure Its Future

The good news is being spread abroad throughout Iowa and the Disciple Brotherhood of the entire country that the financial situation at Drake University has been, or is about to be, entirely cleared up. The institution has been carrying a debt of close to \$350,000 on much, if not all, of which vast amount the enormous rate of eight per cent interest has had to be paid. With a productive endowment of but little more than the amount of debt, on which the interest would average about five per cent, the condition of the school has for several years past been most critical, so critical indeed that the Men and Millions Movement was appealed to to come to its rescue. A plan was devised by which \$250,000 of Drake's share in the movement has been drawn in advance of the completion of the movement's great fund. Of this amount the Rockefeller fund contributed \$50,000, other donors to the movement \$75,000, and the remaining \$125,000 has been borrowed and underwritten by a group of Iowa people who will be reimbursed when Drake comes into its share of the total fund of the movement, which is to be \$450,000. As a condition of this arrangement

The Chicago Russian Mission at Work

The Russian Mission Community Center, under the direction of the American Christian Missionary Society and with Miss Bertha Merrill in charge, is becoming more interesting each week.

The weekly activities at the Mission rooms include:

Sunday, 2:30 p. m., Sunday School for primary and junior children; 7:30 p. m., adult religious service, in Russian. Monday, after school, Girls' Club. Tuesday, after school, manual training for boys; 5:00 p. m., Boy Scout work; 7:30 p. m., night school, teaching English. Wednesday, afternoon, "Patriotic Day," sewing for Red Cross. Thursday afternoon, "Mothers' Club," study English, etc. Friday, after school, another girls' Club; 7:30 p. m., night school classes. Saturday, afternoon, Boy Scout work; general playtime for boys.

Of utmost importance has been Miss Merrill's service to the community during the recent coal famine, in establishing confidence of the people in this work she is doing. She was permitted by the authorities to issue coal tickets to those actually in need of coal, and some of her recent experiences in this connection are intensely interesting. Space will permit the relating of but one incident, that of a Russian, making good wages, who found himself without coal on the first fuelless Monday while he was laid off on account of the factory's close-down. This man went to the coal-yard, but was refused coal until he first secured a coal-ticket. He saw the coal in the yard, he had money with him to pay for it, but

couldn't get the coal; you can imagine the state of this foreigner's mind, for the reasons of the coal restrictions had never been explained to him. Miss Merrill, calling at the home, found the man very bitter about the matter, but after she explained fully and gladly gave him the necessary "coal-ticket," he understood things differently and his confidence in American ideals was restored.

This "Community Center" with its various activities, touches the boys and girls who most need the right environment and influence. Many of these boys attend school only until they learn enough of the English language and can write the little required to obtain a certificate—then they go out to work. These people are natural handcraft workers, and everyone will be interested to know that definite plans are being made to open a special department of Manual Training with all necessary tools and equipment and with proper instruction. This will give these boys an opportunity to develop their natural abilities in this direction, and which is not otherwise possible because they leave public school before reaching the grades where Manual Training is taught.

The Chicago Bible schools are helping in this great work with funds and with volunteer workers. At the present time, funds are needed for providing the manual training equipment, and if any of our friends throughout the country would like to help in this, send your contribution of \$1 or more to Miss Merrill, No. 652 W. 14th St., Chicago.

Drake was to secure \$100,000 in gifts locally. In an intensive three-day campaign in Des Moines the citizens put up \$116,000, thus insuring the carrying out of the whole plan. Dr. Abram E. Cory of the Men and Millions Movement gave masterly assistance in solving the whole problem. Several of the older men who have for years officered the board of trustees have recently resigned, and their places have been filled by younger men, mostly alumni. The resignation of Mr. Theodore P. Shonts, of New York, as president of the board of trustees and the election of Mr. Keith Vawter of Cedar Rapids, Ia., as his successor is also announced. Mr. Vawter is head of the Redpath-Vawter Chautauqua System and is a member of the board of the American Christian Missionary Society.

Thomas A. Reynolds, Indiana Minister, Passes Into Life

Thomas A. Reynolds, for several years minister at Jackson Street church, Muncie, Ind., and more recently leader at the Congerville church, died at the home of his nephew in Muncie on February 22. His death was due to apoplexy. Mr. Reynolds was born in North Carolina, had his education at Transylvania Bible College, and was connected at various times with the churches at Frankfort and Anderson, Ind., and at Union City, Tenn. The deceased is survived by his widow and by a son, who is now in the naval recruiting service at Raleigh, N. C.

East End Church Holds Annual Meeting

The annual meeting of East End church, Pittsburgh, Pa., was postponed until the return of the minister, John Ray Ewers, from Camp Hancock. About 350 people were present. Eighty-two people were added to the church last year and six others to whom letters had been issued returned to town and to the church. Plans for the new \$300,000 church have been accepted, but the building will not be started until after the war is over. A \$35,000 lot has been secured and largely paid for. Pledges and assets aggregating over \$200,000 are in hand. The church gave about \$2,500 for missions and benevolences last year. The current expenses are \$10,000. The parsonage has been connected with the church and is now used for Sunday school and other churches purposes. This affords ten more much-needed rooms. The church owns and rents another large house adjoining the present structure. This house has been purchased and paid for recently. Three groups, aggregating 100 people, meet each week for Red Cross work. At present 120 members are organized in military fashion to work for new members until Easter. Solid, steady work characterizes this church. Mr. Ewers is now completing his ninth year with this congregation.

* * *

—Secretary I. J. Cahill of Ohio reports that W. D. Ward of New Philadelphia, O., is now serving at Camp Sherman, located at Chillicothe, O. He will be followed by L. N. D. Wells of Akron, and later by A. S. Baillie of Hiram and Yale. It is hoped that a permanent man can be secured for the work in a few weeks. Mr. Cahill writes that the first receipts from the observance of Patriotic day, February 24, indicate a deep interest on the part of the Ohio churches in this new enterprise. All this work is being done under the direction of the War Emergency Committee of the

American Society jointly with the Ohio Society. Funds raised for the work from churches and individuals will be divided equally between the two societies.

NEW YORK CENTRAL CHURCH 142 West 81st Street Finis S. Idleman, Minister

—John Hewitson, minister at Kidder, Mo., recently exchanged pulpits with the local Methodist Episcopal pastor on Sunday morning, each of the preachers delivering patriotic sermons previously given to their own congregations.

—O. L. Lyon, an ordained minister of the Disciples, but most of his life an instructor in the Bible in various colleges, passed from earth February 22, his death being caused by a blood clot on the brain. For the past four years Mr. Lyon had served as professor of English and the Bible at Winona College, located at Winona Lake, Ind. The burial took place at Greencastle, Ind.

—At the annual meeting of the Ionia, Mich., church, to which C. C. Buckner now ministers, a long standing indebtedness of \$1,800 was cleared. This church gave over \$200 to state missions this year, which is far in excess of previous offerings. The Bible school, of about 400 attendance, has given \$250 in special offerings to Y. M. C. A., Syrian relief, etc., since Mr. Buckner's coming. The

every member canvass has been adopted and the budget system will follow in April.

—E. H. Eatenfight of Palmyra, Ill., began pastoral service with the church at Beardstown, Ill., March 10. O. C. Bolman, district evangelist, served as temporary pastor at Beardstown for a month, during which time the board was reorganized, current expenses pledged and pastor secured. He is now in a meeting at Dallas City, Ill.

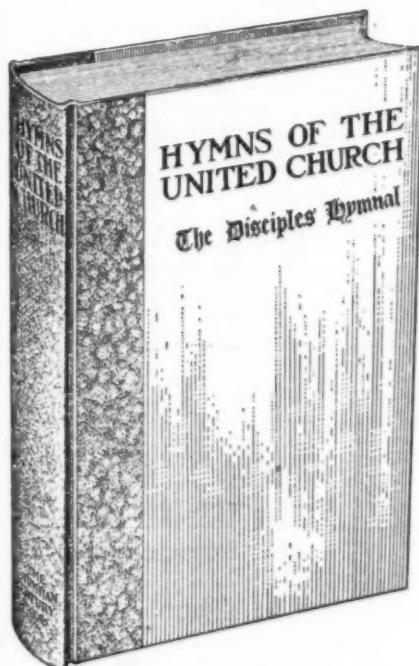
—S. G. Buckner, the new minister at North Yakima, Wash., writes that the congregation there has a membership of about 1,400, being the largest in the city, which has a population of 22,000. The Disciples church is said by many to be the best church of the brotherhood in the Northwest. Mr. Buckner came to Washington from Somerset, Pa., where he ministered for six years.

—F. M. Lindenmeyer closed his work at Flora, Ill., on February 24, with a Sunday evening union service, in which all churches of the town took part. A bag of silver dollars was presented to Mr. and Mrs. Lindenmeyer as a substantial token of appreciation. Mr. Lindenmeyer goes to Fertilla, Cal.

—O. F. Jordan, of the Evanston, Ill., church, recently refused three lecture invitations within a week because of conflict of dates. He was at Gridley, Ill., last week. Next week he will deliver his lecture on "The Soul of a Boy" before

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the Woman's Club of Evanston. This lecture has been given three times in Mr. Jordan's home town.

MEMORIAL CHURCH OF CHRIST (Disciples and Baptists) Oakwood Blvd. West of College Grove Harbert L. Wolff, Minister

—Secretary H. H. Peters of Illinois recently visited the church at Farmer City and assisted in clearing an indebtedness. W. P. Honn is pastor at Farmer City. There have been 250 accessions to the membership since his coming three years ago.

—W. E. M. Hackleman conducted the music in a great patriotic service held Sunday, February 24, at Lawrenceville, Ill. T. E. Tomerlin is the efficient pastor of this church. He is a real leader, not only in the church, but in the community, Mr. Hackleman writes. Twenty-five young men have gone from this congregation to serve their country, and more are to follow soon.

—The work of the church at Bicknell, Ind., has been handicapped by a smallpox epidemic, writes the pastor, W. H. Newlin. No public services of any kind were held during a period. The pastor is preaching a series of special sermons on the Ten Commandments.

—L. G. Huff of Bloomington, Ill., recently preached for the Mattoon, Ill., church, which is still without a leader.

—R. H. Crossfield, of Transylvania, was with the Lancaster, Ky., church on February 17 to aid in the making of the every member canvass. The pastor, J. R. Moorman, reports that the canvass increased the budget 125 per cent. Men were brought back into the work who had not attended services for twelve years.

—In a recent meeting of three weeks at Secor, Ill., there were sermons by Ward E. Hall, district evangelist; C. M. Wright, Pastor Osceola McNemar and State Secretary H. H. Peters. Mr. McNemar reports good team work and a number of accessions; also an offering of nearly \$100 for state work.

—President H. O. Pritchard, of Eureka College, who has been with the Men and Millions teams on the Pacific coast, expected to return to Eureka March 1.

—J. L. Finnell, a candidate for the degree of B. D. at Transylvania this year, was recently called to St. Louis for a conference with the state committee of the Y. M. C. A. Mr. Finnell was offered the students' state secretaryship, but has decided to remain in Kentucky.

—J. M. Asbell has resigned at Mound City, Mo., to accept the pastorate at Hereford, Tex., beginning there about May 1.

—President Crossfield and Professor Fortune, of Transylvania, have accepted invitations to speak in Kansas City, Mo., during the coming Liberty bond campaign in April.

—The new Bible school building of Ivanhoe Park church, Kansas City, Mo., contains thirty-one class rooms and three assembly halls, in addition to offices. George L. Snively had charge of the dedication of the building.

—E. E. Violette, of Independence Boulevard church, Kansas City, Mo., gave an address on "The Evolution of Democracy" before a mass meeting arranged by the Denver (Colo.) Civic and Commercial Association. This meeting

concluded the patriotic season extending from Lincoln's to Washington's birthdays.

—The Greater Louisville (Ky.) School of Principles and Methods will be held this year April 8-12, at First church, Louisville.

—East Side congregation, Long Beach, Cal., ministered to by C. C. Bentley, has sold its outgrown building and will erect a new home at an early date.

—A. W. Gottschall, formerly of the Lancaster, Pa., church, is the new leader at the Calhoun church, Baltimore, Md.

—C. B. Hudson, of Conyers, Ga., recently invested \$1,000 of Liberty bonds in the National Benevolent Association as a memorial to his deceased wife.

—First church, Tacoma, Wash., is raising \$500 for a "living link" missionary.

—The church at White Hall, Ill., is still without a pastor.

ANOTHER LIBERTY DAY— EASTER, MARCH 31

We have had Liberty Bond days, Y. M. C. A. days and Red Cross days. We have rejoiced over the spirit of generosity and patriotism that more than met, and is meeting, the requirements represented by these days in this critical hour in the world's life. Significant as are these days, not one of them surpasses in vital import Easter Sunday, March 31, 1918. It is the day on which the call will be made to our Bible schools and churches to make their contributions and subscriptions for the deliverance of our widows, our parentless children, and our aged in distress, from the cruel, destroying tyranny of poverty. The answer that will be made on that date to this challenge will indicate how deep and vital is our devotion to the fundamental elements of our religion. For more than a quarter of a century Easter Sunday has been kept sacred to this holy ministry.

Never in all these years has there been such a need for a great universal, gener-

ous response to the Easter challenge. The poor we have with us always, but never in such numbers as at present. The war has greatly increased the number who must of necessity apply to the church for aid. If unparalleled giving and sacrifice are necessary to win the world's war for democracy, they are imperative in order to preserve and maintain the spirit of the compassionate Christ in his church and the world. In what finer form could this spirit find expression than in the feeding, the clothing, and in the spiritual nourishing of the parentless children in our midst?

The association's present family averages about 600. Of these, 65 are babies under one year old, 110 are our own brethren in the faith, 25 are widows, and 400 are boys and girls from one to twelve years old. The destitution of the unhappy people of Belgium, Serbia and Armenia, desperate as it is, is no more real, no more destructive, than that of the widow, the child, the aged, exiled from the comforts and blessings of home in America.

In its efforts to meet these demands for food, shelter and raiment, the association has exhausted its fund and taxed its credit.

If the record for service of previous years is to be kept up, to say nothing of doing our share of war relief work, the association must have for support alone this year \$150,000—\$50,000 from the Bible schools at Easter, March 31; \$50,000 from the churches, and \$50,000 in personal offerings in the course of the year. This amount will allow only \$125 apiece per person per year.

By a united effort we can carry this great ministry "over the top" to victory, demonstrating that as much as we love our country, we love Christ more.

J. H. MOHORTER, Secretary.

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